

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII.

JACKSON, MISSISSIPPI, OCT. 15, 1914

NEW SERIES, VOL. XVI, NO. 42

KINGDOM BRIEFS

Rev. J. D. Franks becomes pastor at Durant, according to information in the Baptist Star.

Pastor Hamilton reports a good meeting at Bogue Chitto, J. D. Franks assisting. There were sixteen baptized.

Dr. N. G. Buckley becomes one of the editors of the Mississippi Baptist, published at Newton, and his picture adorns the first page of the issue of September 30.

Dr. Geo. W. Truett is to be preacher at the University of Chicago in February. Prayer ought to be made everywhere for a great revival there. A great need and a great preacher are met.

The theological department of Vanderbilt University had only twenty students at the fall opening. The new theological school of the Southern Methodists at Atlanta has over sixty students.

Several brethren have recently written inquiring why their news letters were not published. In each case the letters had been in The Record, but the brethren skipped them when reading.

The Baptist Star is the name of a newspaper published at Durant, Miss., by a boy ten years old. It is small, of course, but doubtless both will grow. We are glad to see so much enterprise so intelligently directed.

On October 10th A. C. Hanna, a grandson of Adoniram Judson, sailed from New York as a missionary to the Burmese at Moulinwein, where his grandfather labored. He is supported by Chas. King and his two sons, of Gloversville, N. Y.

The doctrine of election was explained by a negro preacher in a way that ought to suit all shades of theologians: "It's just this way," he said. "God votes for you, and the devil votes agin' you, and whether you are elected or not depends on the way you vote yourself."—Ex. We have seen negroes with more knowledge of the Bible and more reverence for God than that. This is nothing more than putting God and the devil on an equality.

The next campaign or rally that is needed, since the "go to church" and the "go to Sunday School" is over, is "pay your debts day." This is good religion and good business. "Owe no man anything save to love one another." The debt of love will be more easily paid when the other debts are paid. It is also good business policy to pay what you owe. Hard times are made largely by people holding the money that is due to somebody else, for fear they won't get some other that is due to them. If every man would pay what he owes up to the limit of his ability, it would enable others to pay what they owe. It is the dollar that keeps going that is doing business. The dollar that is kept is doing nobody any good. If it is a small amount that you owe, start it out that it may keep busy. One dollar can pay one hundred dollars in debts if it keeps busy.

The seminary at Louisville opened with 208 students, and others have entered since. This does not include the young ladies of the training school who take work at the seminary, nor those wives of the young preachers who take advantage of their stay in Louisville to fit themselves better as helpers of their husbands in the work of the ministry.

The editor of the Western Recorder flays the editor of the Courier-Journal as completely and deftly as we have ever seen it done. "Marse Henri" was exceeding mad against the prohibitionists and he received just retribution of his rashness. There was not much left of him but odor of barleycorn.

STATE MISSION CALENDAR.

Amount to be raised	\$50,000.00
Received to October 1st	28,005.47
Received to October 10th	3,968.82
Total raised to October 10th	31,974.29
Yet to be raised	\$18,025.71

The books close October 31st, by order of the Convention. Let every Baptist get busy. Victory is in sight, and I am sure we all want to have a part in the triumph. Let every church that has not taken a collection for State Missions do so, and let all amounts be sent in immediately.

J. BENJ. LAWRENCE, Secy.

Jesus said, "He that believeth on me, from within him shall flow rivers of living water." It is a pity so many preachers and teachers of the word are satisfied to furnish their congregations and classes with stale water. Some of them are preaching things that they learned and possibly preached years ago. They are living, if not in the past, at least on the past. Things and truths that are not matters of fresh and present experience to the preacher will not be fresh to the people. This is not a fault of old men necessarily and ought not to be of any. Nor can that be living water which is merely the reproduction of somebody else's thought or teaching. No man can afford to sell his intellectual honesty by merely dishing out what he has heard or read from some other preacher. And it is sure to have a stale and flat taste to it. If it is not living water it cannot give life to the hearers. Sunday School teachers are not to be parrots or phonographs but a living voice, testifying to what they know.

The Watchman-Examiner says, "We believe in the budget, but the best way to raise it is to talk about something else. The missionary road of giving should be built of concrete blocks. Actual cases of souls saved, homes rebuilt, villages transformed—these are the themes that stir us."

Brother S. A. Williams reports two deacons ordained at his church at Johnston Station last Sunday. They are L. D. Howe and Clint Reeves, vigorous young men with promise of great usefulness. Rev. W. R. Johnson preached a sermon appropriate to the ordination.

John D. Rockefeller recently gave \$300,000 to the Y. M. C. A. building fund in Brooklyn.

Rev. C. T. Kincannon, former Mississippian, has resigned as pastor of Bedford, Va., to take effect November first.

Dr. Theo. Whitfield begins his fifth year at the First church, McComb. Last year there were eighty-one additions to the church.

It is now reported from New York that the moving picture shows have helped reduce the income of saloons and so decreased their number, over 500 in five years.

The reports are coming in well from the Sunday Schools which made special offerings for State missions on rally day. A little from each will make the amount asked, namely, \$3,500. Our Sunday Schools can take care of the Sunday School evangelists.

Rev. G. W. Eichelberger, who was for three years secretary of the Mississippi Anti-Saloon League, spent a few months in the Texas campaign and has now gone to Georgia as State secretary. He is succeeded in Mississippi by Dr. T. J. Bailey, who is well known as former editor of The Baptist Record. Brother Bailey looks better than we ever saw him.

Out in Arizona a prohibition amendment is before the people. "Father" Ghelde, priest at Douglas, Arizona, was asked to state through the press what effect the passage of the amendment would have on Catholicism in Arizona. He replied by saying that if it passed in its present form, "it would mean the prohibition or destruction of the Catholic religion, and the closing-up and putting for sale of all the Catholic churches and chapels in the whole State of Arizona." We cannot imagine that the passage of the amendment would have the effect which this priest suggests. The fear that such a condition would be the result of a prohibition amendment must account for the fact that priests are not usually lined up with the forces opposing the saloon.—Religious Herald.

Are you going to Oxford to the convention? If so, here's a word with you. The convention opens on Wednesday morning. The preachers' meeting will be on Tuesday morning. The L. C. Railroad is willing to run a Pullman sleeping car from Jackson to Oxford on Monday night and on Tuesday night, leaving Jackson at 10:10 p. m., and allowing the people to remain in the car till seven o'clock the next morning. This is decidedly the best plan to save time and reach the meetings for the opening. This can be done if twenty berths are engaged for either night. This ought to be easy. It can be done if every one planning for the trip and wishing a berth reserved will send his name and the money. The cost is \$1.75 for lower and \$1.40 for upper berth. If two are together, the cost may be divided. If you wish to be counted in, send your name and money at once to The Baptist Record. People can come into Jackson from any direction in time for this train. Act promptly.

THE FIELD GLASS

EVERYBODY HELP.

Miss Mary Anderson is our Baptist missionary in Canton, China. She has charge of the primary school there which is a department of the girls' college, presided over by our Mrs. Hayes.

Miss Mary is a niece of Dr. W. T. Lowrey and had charge of the primary department at Hillman for four years. All who knew her loved the gentle teacher who had made character as he used the text book. Her influence over the little boys and girls in Clinton was so great that the president of the college and many of her friends tried to persuade her to remain in this country, believing she could do a larger work for the foreign field through her influence over her pupils. But the call was individual and she alone could answer it.



Miss Anderson's Primary School in Canton, China.

On this page is a picture of her present school in Canton. It is called a "flushed." It is made of palm leaves and propped up with bamboo poles. With such equipment, Miss Louise Clark, of Michigan, says, "During my two years' trip 'round the world I saw no better primary school than Miss Anderson's. It is indeed an ideal school."

THEODOULA.

MacMillan (her penname). Now this book calls for united help. Let every one respond to this call and take as many copies of the book to sell as possible.

Be on the lookout for the plan in next week's issue and be prepared to lend a hand.

During the recent years of prosperity the people of the South have hardly given to religious activities of all kinds that degree of earnest work and liberal contributions which God has demanded of them. We have all been too much absorbed in money-making opportunities or the pleasure of giving experiences of the times. Flushed with rapidly increasing material development the South has to a considerable extent, in keeping, however, with the rest of the country, been developing tendencies of extravagance and waste that needed to be checked. It is unfortunate that these tendencies should have to be checked by the appalling conditions existing in Europe, and yet Europe's awful war has brought us face to face with a situation that demands the earnest and prayerful thought of every one.

A CALL TO SOUTHERN FAITH AND HEROISM.

By Richard H. Edmonds, editor of the Manufacturers' Record.

The South is in danger of hysterics. The temporary inability to sell its cotton crop at a profit is resulting in more alarm than is necessary. The statement that unless this, or the other thing is done, the South will be bankrupt, is absolutely absurd. For the last five or six years cotton growers of the South got splendid prices for their cotton, and the whole section has been growing rich. To suggest that because of one year (or even less, because the year is over) prices should advance, this section is going to the dogs because it cannot sell its cotton, is a reflection on the business ability of the South, and on the common sense and business ability of the people of the South.

Hundreds of thousands of holders of securities of all kinds throughout this section of the country are seeing a depreciation in the value of their securities far greater than the total loss of the cotton crop of the South—even if this year's crop were worth only one-half of last year's crop—and such a

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to its sense of self-reliance and meeting emergencies.

Letters from Canada which is not in the war zone, but which is affected by it to a greater extent than the South is affected by its decline in cotton, tell of the enthusiasm with which the foremost young men of Canada are volunteering for war service, of the courage with which the Canadian people are meeting the stagnation in business, of the cutting down of expenses by those who have heretofore had abundance, of the quickness with which organizations have been effected for caring for those out of employment, give an inspiring example of how a people with the right stuff in them and the right leadership can meet a disaster. Canada faces the front with a serene courage, regardless of its heavy losses and of the closing of many avenues of employment by reason of war conditions. The South, if we were to judge by the utterance of some of its men of the conventions that are being called here, there and everywhere, and of the talk of bankruptcy of the whole section because it may get \$200,000,000 or \$300,000,000 less for cotton than it got last year, is not measuring up to the situation. Fortunately this is not the spirit of the South, and these people do not voice the real South. It is time the public should hear from those who have faith in themselves, faith in their ability to master the situation, faith in the ability of the South to meet the temporary adverse conditions, to hear from men who are not affrighted by every storm and who know from experience what it is to make adverse conditions a stepping-stone to higher things. Let the voice of the South be heard, and let the men of the South who want to be counted as real men show by their actions that they deserve to march in the front rank of the army of the unafraid.

We are free from that situation. Peace reigns throughout our land. For the time being, our ability to buy and sell is somewhat lessened, but how triflingly small is that halting in business when contrasted with the awful wreck and ruin, and the "wreck of matter and crash of worlds" in Europe.

If the thoughts of the people of the South can be turned to this side of the situation, they will, to a large extent, forget some of the difficulties of the hour, and with hearts full of gratitude thank God for the blessings that they are enjoying and for the freedom from the awful curse of war; and in this thankfulness they should give to the work of God's cause more freely than they have ever given, and rejoice in the blessed privilege of giving. Out of the smaller things of this year they should give more than the little which in in times past they have given out of their abundance.—Christian Index.

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or later, and few of us ever escape individually the experience which the South as a whole is passing through. The way in which the individual meets these conditions proves whether he has strength of character and backbone to conquer them, or whether he is a weakling and conquered by them. The same thing is true of a section or a nation.

Due to the present halting in the handling of cotton, there may be some halting in contributions to mission work of the South; and yet if the adverse conditions under which the South is laboring force the people of this section to turn their thoughts to the worship of God and to thanksgiving to Him that they are saved from the awful calamities under which Europe is now living, it may be that out of the smaller things of this year the South will give us as much as it has heretofore given us out of the larger things which it had. As we view the situation in Europe, with its indescribable horrors, every man in our country, and especially every man in the South, ought to be much in prayer, thanking the Almighty for the boundless blessings which we enjoy.

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REMARKABLE PROGRESS IN BRAZIL.

The news that other workers are coming has put new hope and courage in all. There has been a great seed sowing over the state and in the adjoining ones. With the reinforcements the work can be thoroughly organized and developed and, I trust, will go forward by leaps and bounds.

Though we are in the throes of an unprecedented financial crisis, the work has been maintained up to the present without accumulating debt. A good many of the churches have exercised discipline but this is putting them in better shape for their work of evangelization. During the last few months the emphasis has been put on strengthening the stakes rather than lengthening the cords. The Seabra street church has made an every-member canvass to hasten the paying of the debt on the building while contributing to other causes. The San Francisco worker has found a helper with whom he can leave the school while he visits the churches and congregations on his field. Alexander Frei-

tas has organized three new Sunday Schools and baptized about thirty candidates since the first of March. Bernardo Silva has recovered from his illness (which seemed to be his last), has visited his entire field and baptized about twenty. The Gandu church has recently received a large influx of believers from other sections; quite a number of her members have banded themselves together to pay the tithe and their large house of worship is nearing completion. John Martins, the worker in the Gandu and Valenca field, has also reported a number of baptisms and the churches in better shape through the exercise of discipline.

Here in the city the meetings are generally well attended, the co-operative pulpit committee having accomplished much towards bringing the churches closer together. On the 31st of May at the Seabra street church eight received the hand of fellowship and since then two have been baptized and three more received. There are a large number of enquirers and several applying for baptism. The attendance in the Sunday School has also increased. The ladies are being aroused as to the possibilities of their work. They are holding prayer meetings every Sunday and planning great things for the extension of the kingdom.

On our way back from the Rio Convention we preached several times in Victoria and once in Argolos. In spite of a small pox epidemic, there was some good teamwork done by the believers in bringing a large number to the meeting. It was an inspiration to us to see how the work had developed in the twelve years since we were there.

Brother Reno and his noble wife are doing a great work for the kingdom and teaching others how to use their talents.

After only seven days of hard work here at home, we left on the 15th of last month for Arroz Novo field. Three pastors and representatives of seven churches gathered at Pedra with about one hundred of the local congregation on the 19th for the organization of the church. Almost all who desired to enter the new organization were converted in that vicinity. They had maintained regular meetings there for more than two years, had bought and paid for their house of worship and opened several preaching points at which a number of conversions had taken place. In view of these and other facts the council unanimously favored the organization. Sixty-four presented letters from Bethel church at Santa Ignez and bound themselves together with the usual pledge. Alexander Freitas was elected pastor and a financial plan was adopted by which the church contributes weekly to all causes of the convention. At our next State Board meeting I trust the young man recommended by the new church and its pastor will be accepted for the Pernambuco seminary. From there we went across the mountain and through the forest to the Boa Esperança church. The members of this church are not fair weather Christians, for they come through rain and mud with their wives and children to the meetings. The poorest of preachers would be inspired to do his best

E. A. JACKSON.

Bahia, Brazil.

Little Merry Christmas, by Winifred Arnold, author of "Mis' Bassett's Matrimony Bureau," etc.; illustrated; 12mo.; 91 pp.; 60 cents net.

From the moment she alights, one wintry night, at the snow-piled station at Oatka Center, little Mary Christie begins to carry sunshine and happiness into the frosty homes and still frostier hearts of its inhabitants. How Lem Perkins, her crusty old uncle, together with the entire village, is led into the delectable kingdom of Peace and Goodwill by the guiding hand of a child, is here told in as sweet and jolly a little story as anybody could wish.

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nected, drop a card. It is expected that all arrears
will be paid before the paper is dropped.
Obituary notices, whether short or long, in the form of
resolutions of 10 words, and marriage notices of 25
words, inserted free; all over these amounts will cost one
cent per word, which must accompany the notice.

EDITORIAL.

There are several things that need to be said about what have come to be known in

the Sunday Schools
ABOUT ORGANIZED
CLASSES.

There are certainly in them great possibilities for good; and, like all other things that have potential benefit, they are fraught with the possibility of corresponding harm. They bring new problems for solution. Their helpfulness is due of course to the fact that organization brings clearly into view a definite purpose, it gives each individual a share in the work and puts responsibility on him, and it combines the energies of all into team work for carrying out the purpose and program. These are the benefits that belong to the organized Sunday School classes. They are great and ought by all proper means to be conserved and encouraged. Helpful literature that will give necessary information about the best methods and the design of this work may be had from the Baptist Sunday School Board in Nashville. Call them and see how much good they can do, and how much you can use in your own work.

There are certain tendencies of this work that will certainly need to be guarded or as much harm as could may come of it. It has been demonstrated that this effort at organization may become a means of disintegration. It may actually separate some from real connection with the Sunday School and so tend to destroy what they purpose to do. This would be done not intentionally but incidentally. They do not in a sense cease to go to Sunday School, but they have almost nothing to do with it. They are virtually in some cases a separate organization, having little visible fellowship with any other department of the Sunday School.

What is a more serious objection is that it sometimes happens when a great deal of interest is awakened in the special classes there is a corresponding weakening of the obligation or desire for fellowship in the worship of the church at the hour for preaching. There are some cases where there are more men in one class in Sunday School than in the entire preaching service.

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Again there is a distinct tendency of the Baraca-Philathea movement to separate the people composing these classes from co-operation in denominational work and sympathies. Whatever destroys the denominational spirit and organization, puts an end to effective missionary, evangelistic and philanthropic work. The denominational agencies are the only permanent organizations for carrying on the work of the kingdom. The others are for emergencies and are only temporary.

With all the good that these organized classes are capable of doing we must recognize their limitations and possible dangers that we may guard against the latter.

Someone may look at their work from a different point of view and say that these effects of the organized classes are not necessarily dangers but only present new problems for solution. For example, suppose they tend to disintegrate the Sunday School as we have been accustomed to it. Maybe we have had a mistaken conception of the best way to do the work of the Sunday School. It may be we no longer need the enthusiasm and fellowship engendered by the gathering of the entire body of those who meet to study the Bible on Sunday. It might be said that the ordinary method of preaching by one man on Sunday morning is not the best way to advance the gospel, that a service at night of this kind would be sufficient, and the people should have a different kind of meeting for the morning where there is more freedom and a wider participation in discussing the Scripture. If so, then let us face the problem and honestly seek its solution and take the road the Lord leads us. Here is the wisdom of the saints.

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one dollar. The entire income from the book will be given to build this school house in Canton, China. The author receives nothing for her labor. The first book had a ready sale, all the copies being taken and a new edition was almost immediately brought out. It was taken up by those who love the Lord and love the lost and its sale rapidly effected.

Now this book is itself well worth the one dollar if it did not also seek to advance the kingdom. The Baptist Record expects to handle many of these books and does not purpose to make a cent on any of them.

They are sold for the good they will do. Orders have already been placed for copies of the book by people who wish a good book and wish to help a good cause. If you want to do likewise send The Baptist Record your order and one dollar for this book, "Keep My Money." It will help the author in bringing it out and hasten the time when the building may begin. The W. M. U.'s and other organizations can help by ordering a number of copies and selling them.

It is a little difficult to locate the World, but we are glad to note a cooler tone in its last response and believe the fever is subsiding. We are charged now only with a "number of palpable inconsistencies." That's better than the names we have been called and the charges that have been brought against us. We are glad to note this sobering down and believe there is hope of our at least understanding each other by and by.

It will facilitate this desirable end if the World will answer a few questions to which there can be no objection as it volunteered to do this in the beginning.

1. Would you recommend a church to receive a person into its fellowship upon baptism administered by a Methodist preacher into a Methodist church? It is not enough to say that you believe in "regular baptism." There are people who believe in immersion who do not immerse. What would you do with a case in hand?

2. Would you recommend a church to ordain a man who avows his belief in the validity of alien immersions and his purpose to recognize them?

3. Is immersion administered by some man or church other than a Baptist, Bible baptism? Would Jesus Christ approve it?

4. Is the question of what constitutes valid baptism to be left entirely to the judgment of the candidate for membership?

5. Do you hold that the practice of what is known as open communion should be a test of fellowship among Baptists, in receiving members, in ordaining preachers, in co-operation in mission work? If any where, where would you draw the line?

6. Do you hold that the question of receiving unimmersed people into Baptist churches should be made a test of fellowship among Baptists? If so, where?

It ought not to take long to answer, and we are sincerely anxious to know.

As to taking care of Baptists students in state colleges, it is the duty of the church

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where the school is located. If they are not equal to it, then a missionary should be sent to them. We fail to see any puzzle in this, or a situation differing in any material respect from a cotton mill or any other aggregation of people. It is important for all the work of the denomination that those claiming to represent great denominational enterprises should speak out clearly so that people can understand where to find them.

This is one of our largest and best associations including most of Hinds, Yazoo,

Warren and Madison
CENTRAL
ASSOCIATION. in Rankin. It is big enough for a congressional

district and having churches enough in it to make two good associations. This year the meeting was at Clinton and there were more messengers than for several years. The people of Clinton made such a favorable impression on the messengers and the messengers on the people of Clinton that the invitation was repeated and accepted, so that the association will meet at the same place next year. The officers re-elected are J. L. Underwood, moderator, and J. S. Riser, clerk and treasurer. Three new churches were received, namely: Bonar avenue, Vicksburg, instead of Calvary; Bethel and McIntosh. A program had been prepared, was adopted and was well carried out.

The laymen's movement was spoken to by Prof. Aven, J. M. Hartfield and W. A. Borum. They recommended that a laymen's secretary be employed by the Convention Board.

A good report on temperance was read by Dr. Hall who spoke, and Dr. Bailey told of the work of the Anti-Saloon League.

A digest of the letters was read instead of the letters.

A committee was appointed to confer with others appointed by the Convention Board and by other associations to consider arranging a schedule of associational meetings that will not conflict with one another.

Brother T. W. Green, of Vicksburg, read the report on publications and conducted an interesting quiz as to The Baptist Record. The editor was given an opportunity to speak and during the association many brethren spoke very kind words about the paper.

P. I. Lipsey read the report on Christian education; President J. W. Provine made an informing speech and a subscription was made to ministerial education of about \$550.

At night a good report was read by Brother Eddleman on the W. M. U. and a capital speech was made by H. E. Dana. Then Brother J. E. Thigpen preached one of the best sermons we have heard in a long time. Any man who can preach a sermon like that will certainly get to heaven, for he told things that nobody could know but a Christian. He ought to furnish it to The Baptist Record readers.

The report on Sunday Schools was written by Judge O. B. Taylor, superintendent of the Jackson First church Sunday School.

State missions was discussed by Brother Simmons, Secretary Lawrence, and foreign

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missions by Dr. Barber, Missionary Chastain and Dr. Geo. Whitfield.

The report on hospitals was read by Dr. Bailey, Dr. Wall and Dr. Curry. These laymen are good speakers and staunch friends of the hospital. Dr. Curry read the report on ministerial relief. Brother M. C. Vick was called away by a death in his church, and his report on home missions was missing. However, it was discussed by Dr. C. C. Pugh, representative of home missions in Mississippi, and by P. I. Lipsey.

brethren in the field to render them such emergency help as may be possible. The war of nations must not invade the fellowship of the heralds of Christ."

WM. H. SMITH.

Richmond, Va.

STRONG RIVER ASSOCIATION.

It was my happy privilege to meet with this association which convened with Macedonia church, October seventh. Twenty-one years ago I was appointed to preach the sermon at this same church. Dr. J. B. Gambrell being present, kindly consented to preach it for me. His subject was "No Damnation to the Christian." Great sermon, great occasion, great man behind it.

E. B. Steen conducted the devotional exercises.

Officers re-elected: Tutton, moderator; Stroud clerk and Berry, treasurer.

L. S. Terry preached the sermon from Eph. 1:13-14.

Pastors made pleasing announcement that the good sisters had prepared ample provision for all and I am sure we did ample justice to the dinner.

Moderator was authorized to arrange his own order of business which he did with ease and dignity.

Most of the reports were well gotten up and read in a clear, distinct tone. Considerable latent talent developed among the laymen speaking to the various reports. Enrollment Secretary Wall made a very enthusiastic speech on State missions, telling us about the great destitution in South Mississippi. How Satan was deceiving the people in the garb of Russelism and Roman Catholicism.

Brother Edmonds made a very interesting speech on missions.

Statistics spread on the chart showed great development in this association.

One sad feature was that eight churches gave nothing to State missions. This ought not to be.

The association gave \$27.61 to the orphanage and six subscriptions to the Gem.

The association goes next year to Palestine, a few miles east of the Great Northern railroad.

WAYNE SUTTON.

NOTICE.

Let all who are intending to come to the State Convention here the second week in November, kindly send in their names immediately to the undersigned. This will greatly aid the committee here and will insure you the best assignment of a home that is possible. And be sure that you give prompt notice if you find later that you will not come.

JAS. B. LEAVELL.

Oxford, Miss.

A nation on its knees came nearer to being realized in response to the request of President Wilson than for many years. This was true because down deep in their hearts the people, like the president, believe in God. The head of the nation truly represents the best in the people.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

The soul that occupies itself with great ideals best performs small duties.

Let the people be generous in little things and big things will take care of themselves.

Prospects look bright for victory in our State mission work. Never before have our people been so enthusiastic, perhaps, in State missions as at present. From every section of the State encouraging words come.

INWARD FIRE AND OUTSIDE FORCE.

It is true that in the work of missions, as in all other activities of life, the fires must burn from within. There can be no fire from without which will result in permanent growth. But it is also true that there is a native force within the soul to kindle the inward fires. Even a regenerated man is limited by his infatuation and governed in his giving by what he knows. While the fires must burn from within, still the force that furnishes the fuel must come from without. Our churches must be spontaneous in their giving, but this spontaneity can only be developed by the fire that furnishes the fuel for the inward fires. The question of education is a matter that is in the hands of the divinely appointed leaders—the pastors—but they themselves need help.

Our churches need to be trained in the service of God as well as taught in the doctrines. Mission is the field of activity for the church, and before the churches are fixed in the habit of proper service in this field, there will have to be much urging—large feeding of the fires by the forces that are without.

THE MISSIONARY SPIRIT.

The missionary spirit is the sign of a rising or falling church. The churches that do most for others and contribute most to missions have the largest growth. "There is that that giveth and still increaseth, and there is that that withholdeth more than is meat and it tendeth to poverty." This is true in church life as well as in every other sphere of human activity.

The essence of the missionary spirit is the giving of self. When self is given all is given. To speak of a selfish Christian is to be guilty of contradiction of terms. A Christian is one in whose heart there has been kindled the passion of the cross; he is one who has laid himself upon life's altar to be consumed as a living sacrifice in the service of humanity. His life is not merely one of self-renunciation; it is one of self-consciousness, but of self-surrender. The supreme end, for which all his powers are expended, is to save a lost world. Having this passion he not only believes in the theory of missions, but lives in the practice of missions.

His money, his time, his talent, all that he has, is at the service of Jesus for a world's redemption.

It is the possession of this spirit of sacrificial love that gives to a church propagating power. The church that has it is a missionary church, and a missionary church is like the plant whose seed is in itself—it has not only the power of self-propagation, but also the power of increase. Martyrs make converts, and churches that have the martyr spirit possess converting power. When a church shows the print of the nails, its witness will be overwhelming and overpowering; when it follows a crucified Savior it will be all conquering. May the churches of Mississippi have this spirit, for this is the missionary spirit.

CHRIST'S WORLD PROGRAM.

The program of Christ is ever onward. We hear the cry, "Back to Christ," and it is essential that we heed this cry for the purpose for which it is sounded. But remember that Christ is more than historic, that He is not in Bethlehem, nor Jerusalem, nor Palestine. We are not to know Him after the flesh. He ascended far above all the heavens that He might fill all things. Wherefore He is always present with us. The living and glorious Lord fills His churches and bids His people move forward.

Listen to the Proclamation: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

Listen to the Command: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you."

Listen to the Promised Equipment: "But tarry ye in the city until you be endued with power from on high. *** And ye shall have power the Holy Ghost coming upon you."

Listen to the Promised Presence: "And I am with you all the days, even unto the consummation of the age."

We are headed for the future. The individual, the universe itself, is moving onward in the eternal purpose of God. The kingdom of God is coming, for behind the movement is the eternal purpose of Jehovah. Our opportunity is now and the test of our loyalty is being made. God has more glory wrapped in the mysteries of the future than have been unfolded in the history and the revelation of the past. The way before us may wind through dark and dreaded paths, but God knows where He is leading. He is not in doubt. The outcome is not uncertain. The destination is sure. The individual believer who accepts Christ's program for the world's redemption and fits his life into it, is sure of ultimate and triumphant victory. The

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church that accepts this program and fits itself into it is sure of doing the will of its Lord and accomplishing the purpose which He had in mind when He organized the church.

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

Gideon's Band, by George W. Cable; illustrated; 8vo; 500 pp.; \$1.35 net.

"Gideon's Band" might well be called an epic of the Mississippi. Its scene is one of those great Mississippi steamers—immortalized by Mark Twain from another point of view; its heroine is the embodiment of Southern charm and beauty, and into its plot is woven the entire life of that river region with all its varied types of men and women. The writer's great achievement in this book is that he has succeeded in imparting to the reader a sense of a phase of our history that is at once picturesque, eventful, and unique.

Love Insurance, by Earl Derr Biggers; illustrated; 12mo; 402 pp.; \$1.25 net.

A panacea for all the 999,999 varieties of divorce evils; a gilt-edged guarantee against breach of promise suits. Its risks include everything from parental interference to a girlish whim. It indemnifies against everything from incompatibility to misplaced judgment. It sets no age limitations.

The Bed-Time Story Books, by Thornton W. Burgess; 12mo; price, 50 cents net.

Each book in this series is devoted to the adventures of one animal, and tells of his pranks and his good times, his troubles, his enemies, and his friends. The same charm of style and illustration that made the "Old Mother West Wind Series" so successful is here displayed. Capital illustrations have been provided by Harrison Cady.

The Adventures of Jerry Muskrat.
The Adventures of Mr. Mocker.

When to Lock the Stable, by Homer Croy; 12mo; 361 pp.; \$1.25 net.

Any one who has so much as passed on a train through a little village in a remote corner of any state in the Union, and has seen the inevitable "reception committee" on the station platform, will recognize the types the author presents. He has transplanted them from their own "Curryville, Mo.," to the precincts between the covers of his book.

Sylvia's Experiment, by Margaret R. Piper; illustrated; 12mo; 280 pp.; \$1.25 net.

The story of Sylvia's Christmas Club, whose object is the spreading of happiness and good cheer, not only at Christmas time, but throughout the year.

The above books will be mailed to any address on receipt of price by The Baptist Record, Jackson, Miss.

Thursday, October 15, 1914.

PROGRAM FOR MINISTERS' MEETING.

Tuesday, November 10, 1914.

Oxford, Miss.

Subject—"The Minister and Efficiency"
Morning.

1. 9:30 to 10:00—Organization.
2. 10:00 to 11:30—The minister a recruiting agent.

(a) The call to the ministry; speaker, W. A. Borum, Jackson.

(b) Forces operating against entering the ministry; speaker, J. W. Lee, Batesville.

(c) Forces operating to lead one into the ministry; speaker, R. L. Gillon, Gulfport.

3. 11:30 to 12:00—The minister and the source of his power—Webb Brame, Vicksburg.

Afternoon.

4. 1:30 to 2:00—The minister and the sermon—J. T. Christian, Hattiesburg.

5. 2:00 to 2:30—The minister and the pastoral function—E. L. Wesson, New Albany.

6. 2:30 to 3:00—The minister and the prayer meeting—A. T. Cinnamon, Senatobia.

7. 3:00 to 3:30—The minister and enlistment—Zeno Wall, Hattiesburg.

8. 3:30 to 4:00—The minister and financing the church—T. J. Moore, Purvis.

9. 4:00 to 4:30—The minister and the coming kingdom—N. W. P. Bacon, Coffeeville.

Evening.

10. 7:30 to 8:10—The minister and evangelism—R. B. Gunter, Louisville.

11. 8:10 to 9:00—Sermon by C. C. Pugh, Hazlehurst.

All the speeches will be twenty minutes in length, leaving ten minutes to each topic for general discussion.

I. P. TROTTER,
L. G. GATES,
JOHN H. BARBER,
Committee.

SALVATION BEFORE AND DISTINCT FROM SERVICE.

E. L. Wesson.

God has had it written, "By grace are ye saved through faith, and that not of yourselves it is the gift of God; not of works, lest any man should boast." (Eph. 2:8-9.) But one of the hardest things to do is to set that fact by itself and let it stay there. It seems next to impossible to keep from mixing in the life after conversion as in some way a part of the saving process in the salvation of the soul. Could we quit thinking thus and teach just what God has taught us, that salvation is so absolutely by grace through faith that all works are positively excluded as having any part whatever in saving the soul, we would glorify God and help men. Read Rom. 3:19-28; 4:4-5; 11:5-6.

Salvation is God's gift to men. (Rom. 6:23. "Believe on the Lord Jesus Christ and thou shalt be saved" is God's complete instruction on what to do to be saved. The question, "What must I do to be saved?" is not recorded but once in all the word of

God, and the above is the God-given answer to the question. See Acts 16:31. Our Lord said positively, "He that heareth my words and believeth on Him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24.) That ends it. There is no ground whatever for addition. The believer has life the very moment he believes and shall never again be condemned. Believing on Christ or into Christ, is an instantaneous act of the self, the spiritual being called the I, and the soul is delivered from death and receives eternal life in believing. Faith is not an indeterminate exercise of the soul which may cease to be and leave the once believer stranded on the wreck of woe, but the definite committal of the soul into the keeping of Jesus Christ once and forever. This is made perfectly clear in the statement, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." (II Tim. 1:12.) You notice that both believed and committed are in the past perfect tense. "Have believed," "Have committed." Hebrews 10:39 brings out the same great fact. It says, "We are not of them that draw back unto perdition; but of them that believe to the saving of the soul." He who really believes on Christ believes unto salvation. Through faith we are born children of God. (Gal. 3:26.) In being born God's children we become partakers of the divine nature, which as God's seed remaineth in us. (I John 3:9.) Therefore it is impossible for those who have believed unto salvation to cease believing. Every one who ever did believe on Jesus Christ unto the forgiveness of sins and everlasting life was right that moment just as securely saved as he will be when he reaches heaven. Of course he had not come into heavenly bliss but it was secured to him forever. From that moment on each believer is "kept by the power of God through faith unto salvation, ready to be revealed in the last time." I Peter 1:5.

That certainly is God's teaching as to the salvation of the soul. Let it stand as God has given it. Keep works out of it for the least work for salvation will make God's word untrue. But do not discount works.

Though no part of salvation, neither a means for obtaining it, works are of God; ordained of God for His glory and the good of men. It is written, "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10.) Be created first. Then work. This is God's order. Paul wrote to Titus, "I will that thou affirm constantly that they who have believed in God might be careful to maintain good works. These things are good and profitable unto men." (Titus 3:8.) Notice that it was those who had believed in God who were admonished to work. Good works follow believing. All works before believing are, spiritually speaking, "dead works" to be repented of. (Heb. 6:1.) Notice also that the works of believers "are good and profitable unto men." The saved by grace are free

to work for others; they do not have to work to keep themselves saved. No man should work for his own benefit but for the glory of God and the good of others. He who thinks of self while working is a mere hireling in spirit. He works for gain and not for God.

But while that is true, "whoso is a doer of the work shall be blessed in his deed, or as the Revised Version has it, "shall be blessed in his doing." (James 1:25.)

The man who serves God because he loves Him and is grateful to Him for the salvation given him through simple faith, and thinks not of gain to self, is blessed in every act of service and obedience. All such are blessed in their doing. Love prompts obedience and service (John 14:15, 21, 22), and each act is accompanied by manifestations of divine approval. Let us get beyond the selfishness of working for self-benefit and do something for God because we love Him. Not only are there blessings to the saved for every act of real obedience and service of love, but for every such act there is to come a reward hereafter. See Matt. 16:27, Mark 9:41, I Cor. 3:14. But these things are no part of the salvation of the soul from sin and death but the blessings of a loving Father upon His obedient children. One may be saved and all of his works burned up (I Cor. 3:15), and that one will be just as truly saved as the one whose works stand the test and are rewarded. The difference between the two will not be in salvation but in blessings for service after being saved by grace. This is an important point. Let us never lose sight of it and mix grace and works.

Now don't say, "If I am saved without works I won't do anything." Or, "If I can be saved without obeying I will not obey," as some have said. Surely you will not confess yourself to be that ungrateful and mean. If that is your spirit you know nothing of the love of God being shed abroad in the heart by the Holy Ghost which is given unto us. He who will only do what he thinks is essential to his own salvation is still a lost man. Obedience and service flow out of grateful love, therefore he who loves will seek to obey and serve.

Many have said to me, "If I believed immersion in baptism were essential to my soul's salvation, I would be immersed." I always answer, "Would you not do as much for God because you love Him for saving you by His grace as you would to get Him to save you?" He who would not should commit to memory John 14:23. The grateful soul, prompted by love for God, never asks, "What will I get out of this?" But simply "Does God say do it? or does He want it done?" Such an one will make ten times the sacrifice for God's glory that that one will make who only serves to help in his own salvation. Keep in mind that we are saved to serve for the glory of God and the good of others, and do not serve to get salvation, but that in every service there is blessing and for every true service there will be rewards, and your life will be unselfish and true to God.

THE BAPTIST RECORD

Mississippi Woman's Missionary Union Page

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All Societies in Mississippi should send quarterly reports to Miss Margaret Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. L. Jackson, Jackson, Miss.		

"And He said unto me, my grace is sufficient for these for My strength is made perfect in weakness."—
II Cor. 12:9.

We hope to have a full account of the W. M. U. meeting of the Central Association in our next issue.

BOGUE CHITTO ASSOCIATION.

The day was bright. The crowd was great. The dinner sumptuous; old-time country hospitality. It is out of these that I write as much as we all appreciated and enjoyed it, but of the work of His handmaidens for the past year. We were fortunate in having our beloved Miss Lackey with us. She brought us sunshine, strength, information and consecration. Her address was the very thing we needed, and I feel like will tell in our next year's report. Blessings on her.

The roll-call of societies was good, showing much hard work, noble sacrifice and words of encouragement. Thirteen societies responded. After this we had quite an interesting discussion on, "What the officers of the local societies can do to promote its interest." Many points of interest were brought out. Miss Nettie Kiegler made a good report on our training school. We were all made to feel that we had not done our full duty by our training school, and resolved that we would do more next year. Next a talk on Baptist hospital at Jackson and the societies pledged the gift of a rolling chair to our friend Kate Woods' ward. An interesting letter was read from one of our friends out West telling us of the good one of our frontier boxes had done. So we then and there planned to send another.

The election of officers came next, resulting in the election of Mrs. Bunyard, superintendent; Mrs. Anna Brumfield, Sunbeam leader, and Miss Kate Kiegler, Y. W. A. leader. We closed our program with the organization of the Silver Creek-ladies. They organized with fifteen members. Each member seemed much in earnest and we are expecting to hear good reports from them. By this time the shadows were lengthening and we hied ourselves home with a feeling of thankfulness for the dear women with whom we had been associated on that day and a prayer in my heart that we might all be

A paper was read by Mrs. Pegues on "What Are We Doing for Our Children."

Thursday, October 15, 1914.

more useful in His service than ever before. Yours to serve,
MRS. R. L. BUNYARD,
Supt. Bogue Chitto Association.
Magnolia, Miss.

A VISIT TO CENTRAL ASSOCIATION.

After an absence of nearly nine years I was delighted to meet with the women of Central Association. The greatest changes noted were those of progress. Faces have not changed so much, but hearts have grown fonder, lives sweeter and mellower, as we realize that what we do for the Master must be done quickly. It would be better for the work if visitors from the different states attended the general meetings oftener. We gather inspiration and information to carry home to the women of our own State. We are helped spiritually by coming in touch with the kingdom workers of other places. One cannot realize how things can grow in a few short years with the right kind of leaders to urge on the workers. All reports from the different societies were encouraging. With State missions in view, the convention so near, when every phase of the work is pushed to its best in order that the grand total will show what progress has been made during the past year, in spite of wars and boll weevil. We are impressed with what a mighty force in the kingdom of our Lord is woman; nothing daunts nor discourages the women of Mississippi or if it does they are too wise to reveal it to a Texas visitor.

I hope it will be my pleasure to attend the convention at Oxford and hear from the whole State.

MRS. R. A. COHORN.

Morton, Miss.

WEST JUDSON ASSOCIATION W. M. U.

The annual meeting of the W. M. U. of West Judson Association was held at the Presbyterian church at Tupelo on Wednesday afternoon, September 2, 1914. When the hour arrived for the opening, it found several earnest women present, eager to catch every message that might be brought to them. The suggested associational W. M. U. program had been decided upon. The meeting was called to order by our former superintendent, Mrs. W. E. Pegues, of Tupelo. Devotional exercises were conducted by Mrs. Chas. Long, of Tupelo. A paper was read by Miss Edmonds, of Tupelo, on "The Value of United Work." Her thoughts were most opportune and greatly interesting.

Then came the roll call of societies and responses. The writer gave her annual address, stressing the special needs of the association and how to meet them. Resolutions of the executive committee for 1914-15 were read and commented on by the following: Mrs. Bean, of Tupelo; Mrs. Dr. Hunt, Mrs. Baldwin, Mrs. Ida Epting, Bethany; Miss Nannie Cyprer, Sherman; Mrs. Jesse McGee. This was helpful to all.

A paper was read by Mrs. Pegues on "What Are We Doing for Our Children."

which contained many good suggestions and helpful ideas. An interesting and instructive paper by Miss Cyprer on "Our Duty to Our Community and How to Fulfill It" was read. This was followed by an inspiring talk from Mrs. Long on "Loyalty to Our State Work." Next a number gave many helpful suggestions concerning our work.

We then decided to change the time of our annual meeting to October so that we might enjoy the whole proceedings of the association.

We have twenty-six churches in our association and twelve W. M. U.'s. These represent 175 women. My! what a vast amount of work 170 consecrated women can do! We are glad to report that the majority of the twelve societies are co-operating with the State work. The apportionment plan is being worked successfully in most of them and in due time we believe all will adopt it. The year just closed has not been all we had hoped, yet we can say much has been done which cannot be estimated in dollars and cents. Each one alone might be able to accomplish only a very little but when all the "littles" are taken together, the aggregate is surprising.

I would say in these annual meetings held we gain encouragement and inspiration and feel more hopeful and anxious to do something for our Master. A sweet spirit of fellowship and Christian sympathy and love is engendered which spreads from the women's meeting to the whole church.

We have contributed to the following Foreign missions \$ 134.74
State missions 50.00
Home missions 42.90
Ministerial aid 31.80
Orphanage 119.60
Miss. College endowment 20.00
Baptist hospital 10.00
Tri-State hospital 200.00
Training school 16.00
Home uses 810.00
Judson Centennial fund 14.00
Medical missions 5.60
Paid visiting pastor 25.00
Christmas offering 35.00
Old ministers' relief 29.00

Total \$1,543.64

We shall ever feel grateful to the dear ladies of Tupelo for the kind hospitality extended us during our stay with them and may God's richest blessings rest upon them.

MRS. JESSE H. McGEE,
Supt. West Judson Association.
Guntown, Miss.

As an indication of the operations undertaken by medical missionaries, Dr. Maxwell, of the Presbyterian church of England, had to undertake last year—probably typical of all mission hospitals: Cataract removals, 23; iridectomy (not for cataract), 11; cecalsia 2 (both children saved, one afterwards killed by the relatives); amputations, 9; for haemorrhoids, 37; for fistula in ano, 27; phimosis, 8; rupture of urethra (complete, Wheelhouse), 5; necrosis of lower jaw, 15; necrosis of femur, 5.

Thursday, October 15, 1914.

THE BAPTIST RECORD

SPEAKING OF NAMES

"The Russians have taken Lvov and are attacking Przemysl." —
News dispatch.

On Lake Chaubunagamaug, which is in southern Mass.

On Lake Moosehookmaguntic, up in Maine,

You just ought to hear 'em laughing at the comic paragraphing

On the names in Russia, Germany and Spain.

And on Lake Chimquassabumtook everybody simply roars

When anybody speaks about the Djinns,

While the name "Herzegovina" sends

A GOOD COMPLEXION MEANS PURE BLOOD

Everybody that wants a fine, glowing, youthful skin, should take old reliable Hood's Sarsaparilla, a physician's prescription, which gives a clear, healthy color. When your blood is made pure, pimples, boils, hives, eczema disappear. Languor, loss of appetite, tired feeling, weakness are symptoms of impure, unhealthy blood. Hood's Sarsaparilla purifies the blood. Get a bottle today.

'em into decline—a funny thing. You know where charity begins.

—New York Tribune.

NEWS IN THE CIRCLE
MARTIN BALL

Judge J. J. Gentry, of Kentucky, becomes the superintendent of the Baptist hospital, Columbia, S. C. He begins work November first.

W. E. Watkins has resigned the pastorate of the church at Van Alstyne, Texas, to take effect December first. It is not stated where he will locate.

Dr. Len G. Broughton has declined the call to California and will remain in England. The climate seems to suit him and his family and so he remains.

Every pastor in the State should read the tract by H. M. King. The subject is, "The State Mission Challenge." When it is read, pass it on to every member. It can be had from Dr. J. Benj. Lawrence, Jackson, Miss., just for the asking.

Pastor H. A. Porter, of Dallas, Texas, is assisting Dr. C. V. Edwards, of College avenue church, Ft. Worth. There had been forty addition and the meeting continues.

Dr. W. W. Landrum, our old seminary class-mate, now pastor of Broadway church, Louisville, Ky., says, "I am agin' any Baptist who is agin' another Baptist." Ain't it true?

Evangelist T. O. Reese, of the Home Board, is holding a joint tent meeting with the two churches in McKinney, Texas. Dr. E. E. King, a Mississippi product, is pastor of the First church.

The Catholics who are appealing to us for religious liberty in Mexico ought to remember that there is religious liberty needed very badly in Spain. But we are for it anywhere and at all times.

Pastor W. H. Kuykendall, of Hornbeck, Texas, says that during the summer in his meetings he has averaged five Campbellites a week, coming for baptism. That looks like breaking them up.

Under the leadership of Pastor D. B. South at Corpus Christi, Texas, the church has grown from twenty-three to 404 members. He resigned last Sunday. His future movements are not known.

The Ervay street church, Dallas, Texas, has called J. P. Boone. The former pastor, W. W. Horner, has gone to Twenty-second and Walnut street church, Louisville, Ky. It is thought Brother Boone will accept.

The Blue Mountain evangelistic force is adding to the company Evangelist W. C. Reeves, of Buffalo, N. Y. From all signs it seems he is needed very much in the North. But we are glad to welcome him in the South.

Last Sunday there were 1,025 in the First church, Ft. Worth, Texas; sixteen additions to the church—five Methodists and one Lutheran. A great tent meeting is being held in the southern part of the city by Pastor Norris.

M. Molino, a native of Spain, who has been studying sometime in the Southwestern Seminary, Ft. Worth, Texas, goes to Brownsville, to take charge of the Mexican work. He is said to be a fine man and an excellent preacher.

Hon. C. S. Longino, deacon and treasurer of the First church, Clarksdale, was married to Miss Irene Price, of Brookhaven. Mr. Longino has many friends in Clarksdale, who will give his splendid bride a cordial welcome.

A great meeting has just closed at Mayfield, Ky., W. M. Wood, pastor. The preaching was done by B. B. Bailey, of Arkadelphia, Ark. There were sixty-seven additions to that great church. Dr. Bailey is now pastor at Arkadelphia, Ark.

It is wonderful. Dr. Buckner, the founder of the Buckner orphanage, Dallas, Texas, now over eighty-one years of age, recently baptized eighty-four candidates into the fellowship of the orphans' home church. He did the preaching during the meeting.

Pastor S. E. Tull, of the First church, Paducah, Ky., did yeoman service in the recent whiskey fight in McCracken county, Ky. The temperance forces were defeated in that county, but the sledge hammer blows given the whiskey forces will have a powerful effect and accomplish much good.

It is stated that the Tabernacle church, Chattanooga, Tenn., recently had a "clean-up" meeting at which 140 members were excluded. Charges preferred were neglect of Christian duty, immorality and living careless lives. We know of some other churches that might well follow this example.

The Baptist World, the organ of the theological seminary, seems to be getting badly mixed up on the alien baptism question. It seems to us to be unfortunate just now, as the professors of the seminary are now the editors. It is too bad that these loose views will creep into the seminary, which ought always to be perfectly sound.

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1914-1915

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Sacred Literature Course

This year the Christian Culture Course will be "The Church as a Place of Service," written by Rev. Charles Herbert, D. D., of Rochester, N. Y. Price, 55 cents net.

Conquest Missionary Course

This course of twelve lessons is usually followed at the last meeting of the month when it is substituted for the regular devotional topic. This course will be on the history and literature suggested by Mrs. J. H. Bell, of Philadelphia, Pa.

The best work in these courses will not be possible without the help of the magazine of the movement, *Service*. The text of all studies will be found in this magazine, together with a great deal of general information of an inspirational character that will be carried on to help the young people's society to a strong and vigorous life. Price, 50 cents per year; to Canada, 60 cents per year.

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TEAMS IN TRAINING A DEPARTMENT FOR YOUNG PEOPLE

10 CENT "CASCARETS" FOR LIVER AND BOWELS

Cure Sick Headache, Constipation, Biliouness, Sour Stomach, Bad Breath—Candy Cathartic.

THE HAPPY BAND AT TWILIGHT.

By Ruth Pugh Bond.

(Continued from last week)

CHAPTER V.

The Book Reception.

The secret meeting bore fruit for the next Tuesday, for by this time the Happy Band had made their plans. It did not matter to them that the day was dark and dreary, for June showers could not becloud the hopes and aims of boys and girls who openly declared that "they were neither sugar nor salt and nobody's honey."

They would hardly have been boys if they had not announced their arrival by loud scraping of feet on the old-fashioned mat. Ewart and Hope received them and ushered them in with more than ordinary pomp and solemnity.

Aunt Rose was purposely detained. The band was given the privilege of retiring to two rooms, one for the boys and the other for the girls. It appeared that they desired some extra touches to their toilets. They declared to each other that they were to rig out in fine toggy, specially ordered for this occasion.

These little folks, whose ages ranged from twelve to fifteen, had diligently and mysteriously consulted their elders in the home and now came full of surprises.

When Aunt Rose and Mrs. Bassette, sometimes called Mother Martha, entered, they found two rows of chairs; in each chair sat a bundle of childish fun and frolic. The boys faced the girls, for they could not muster enough courage to permit pairing off. A vacant chair at the end of each row indicated places for the two grown-ups.

Barrett Carmack, who had acted as chairman of the secret meeting, naturally was given the duty to make known the results of that conference. He now stood up with some embarrassment, but said:

"Ladies and gentlemen, but specially Aunt Rose: The Happy Band is glad of the work that Aunt Rose has done for us the past two summers, and we have decided we must give her some entertainment. We did want to take her on a trip to the moon in an airship, but found the expense too great; we then thought of an auto race, but one of our autos had a puncture which could not be fixed in time. We were then thought how Aunt Rose had taken so much trouble to teach us and had gotten us to read good books and had sent us some more at Christ-

mas, and we had borrowed from each other, so we have concluded to show how much we know by giving a book reception at this time."

"A regular speaker." It was the whisper of Nannie Towers.

"Each one has come to represent a book and I don't think we know what each one is to represent. Each member of the band must try to answer on a sheet of paper what the others stand for; the one who guesses the most will get a prize, but I'll not say what it is just now. I'll call the names and the one called will stand and show how the book is represented." He then called:

"Hope Basket."

Just as she stepped out a smile ran over her mother's face, for now she could understand those requests to play in the attic among the old chests.

"Well," said the little fellow, "I am several books and you can't guess all of me, or who wrote all of me."

But the Happy Band seemed content with their answers.

"Vollie Dobbs."

She came with a black-faced doll in her arms. She said:

"I represent just lots and lots of books. This is my old black mammy in my arms. Listen to what she is saying. 'Never you mind, honey, mammy lubs yer; mam'll take keer ob her li'l Else.'"

All the little girls smiled, for they had read a number of the *Elsie* books by Martha Finley, but the boys had faces as blank as their pages, if not so white.

"Ewart Basket."

He led his great big dog, Joe, and putting his arms about the dog's neck, said:

"Isn't he beautiful?"

This time the pencils of the boys flew as fast as each fellow could spell the name of "Beautiful Joe," by Marshall Saunders.

"Albert Bilkrey."

He wore a black mask and spoke in gruff negro dialect:

"One day after Brer Rabbit fool 'im wid dat calamus root, Brer Fox went ter wuk en got 'im some tar, en mix it wid some turkentine, en fix up a contrapshun what he call a tar-baby, en he tek dish year tarbaby en he set 'er in de big road, en den he lay off in de bushes fer to

"Well, I bet you don't know who wrote me." His disappointment that they recognized him so easily was partly relieved by their blank faces when he mentioned that they did not know the author. Seymour Eaton was not so famous as *Teddy B.*

"Allah Askew."

There stepped forth a Brownie, as plain and cunning as if he had just

YOU Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.

Thursday, October 15, 1914.

THE BAPTIST RECORD

see wat de news wuz gwinter be. En he didn't hatter wait long, nudder, kaze bimeby here come Brer Rabbit pacin' down de road, lipity-clippity, clippity-lipity—dez ez sassy ez a jay-bird."

Every pencil correctly wrote "Uncle Remus," by Joel Chandler Harris. It had been a sad band that learned of the death of Mr. Harris, or better Uncle Remus, in Atlanta. (To be continued)

TIDINGS FROM THE SOUTH.

Our meeting began at Cedar Grove on Saturday before the third Sunday in September, with Brother E. Stephens to do the preaching. Owing to our meeting at Rocky Creek beginning on the same date (according to arrangements made a year ago) we did not get to Cedar Grove until Thursday morning. On our arrival we found Brother Stephens at his best and doing some very fine preaching. They had received five for baptism. We had three services Tuesday and received twenty for baptism. It was a great day at Cedar Grove. The meeting continued until Thursday night that the meeting would close Friday. But Friday morning after Brother Moulder had preached a great gospel sermon, filled with the Spirit, there were seven received for baptism. We met at the pool just after the service and baptized seven, one of the number being Sister Lizzie Adams, who has been on her sick bed almost two years. We had service again Friday night, and met at the water again Saturday morning and baptized four. Thence to the house and after a sermon to the women by Brother Moulder, the church took the Lord's supper and closed the meeting with a great revival. It was said to be "the best meeting held at Rocky Creek in years."

The protracted meeting season is now about over, and I am now ready for regular work again and am willing to go whithersoever my Lord wants me to go. If He wants me to stay in Mississippi and so orders by opening up a field of work for me, I am willing to take it and do my level best, and if He wills that I go to a field in some other state, and opens up the way, I am ready to go. I believe I am fully submissive to His will, whatever it may be.

May the Lord bless The Record and all of its readers.

the N. O. M. & C. R. R., the 16th and 17th, I am, Yours in the Master's service, ALEX. HUGHES, Lucedale, Miss.

THE TROUBLE IS NOT INSIDE.
The myriads of parasitic germs which cause Tetter, Eczema, Ringworm, Itch, Ache, Salt, Rheum, etc., cannot be killed instantly. They live and feed on the surface, and must there be treated. Tetterine is the common disease treatment that has scientific principles. Dr. J. L. Kennedy, druggist of Brooklyn, Fla., says "Tetterine has cured quickly and permanently several stubborn cases of tetter that came under my personal knowledge. One of 15 years standing, 50c at druggists or by mail from Shuprime Co., Savannah, Ga."

This simple

practical method

applies the medicine

where sprays, poultices, ointments, etc., are impossible.

Its effect is

soothing and healing,

and is entirely

harmless, containing

no tobacco or

nicotine or any

other irritating

drugs. It is pleasant

to use, and not

sickening to those

who have never

had severe or long

stays in bed.

It may be, we want to

show you what our

Remedy will do.

To prove the beneficial, pleasant effect, The Blesser Company, 304 Walton St., Atlanta, Ga., will mail a sample free, and send a sample to test. This free package contains a pipe, some of our medical cigarettes. If you wish to continue the treatment, it will cost only one dollar for a month's supply for the pipe, or a box containing one hundred cigarettes. We pay the postage.

If you are a sufferer from Catarrh, Asthma, Bartral Deafness, or if subject to frequent colds, send your name and address at once by postal card or letter for the free package, and a copy of our illustrated booklet.

FROM KENTWOOD, LA.

If You Suffer
From Catarrh
Try This Pleasant Herb Smoke.
Sent FREE By Mail.

Dr. Blesser, who has devoted forty years to the treatment of Catarrh, is the originator of a certain combination of medical herbs, flowers and roots, which when properly prepared and used, will cure the disease. The accompanying illustration shows how the smoke-vapor reaches all the air passages of the head, nose and throat. As the disease is carried into these passages with the air you breathe, so the antiseptic, healing vapor of this remedy is carried with the breath directly to the affected parts.

This simple practical method applies the medicine where sprays, poultices, ointments, etc., are impossible. Its effect is sooth- ing and healing, and is entirely harmless, containing no tobacco or nicotine or any other irritating drugs. It is pleasant to use, and not sickening to those who have never had severe or long stays in bed.

It may be, we want to

show you what our

Remedy will do.

The membership of these several churches was greatly revived and we believe great and lasting good was done. I feel thankful to my Master for allowing me to do this work for Him, and to Him be all the honor and glory.

The protracted meeting season is now about over, and I am now ready for regular work again and am willing to go whithersoever my Lord wants me to go. If He wants me to stay in Mississippi and so orders by opening up a field of work for me, I am willing to take it and do my level best, and if He wills that I go to a field in some other state, and opens up the way, I am ready to go. I believe I am fully submissive to His will, whatever it may be.

May the Lord bless The Record and all of its readers.

J. A. LEE.

THE SOUTHWESTERN SEMINARY OPENING.

The seminary had a good opening on September 21. Dr. Carroll was not able to be at the opening, so Dr. Scarborough presided. Each of the professors made speeches concerning the work and all seemed hopeful that this would be the best year the seminary has had to date.

The student body is made up of men from the following states and countries: Texas, New Mexico, Arkansas, Louisiana, Mississippi, Tennessee, Kentucky, Alabama, Georgia, North Carolina, South Carolina, Missouri, Oklahoma, Ohio, Florida, Mexico, Spain, England, Egypt, Brazil and Palestine. There are now over 100 men and some twenty-five women students on the ground with others coming daily.

The Lord has greatly blessed our efforts this year. We have been serving five churches. The churches that we are serving have credit for \$8.00 in the associational minute for missions last year. This year they have paid a little more than \$90.00; besides, they have paid liberally to the orphanage and other causes, and there has been 112 additions to the five churches—ninety of the number for baptism. To God belongs all the glory.

We have been unanimously called back to each church, besides some other churches. We have not as yet decided where we will work, but think now we will keep most of the work we have had this year.

With best wishes to the paper and all its readers, and most cordially inviting all who can to attend our association, which meets at McLain on

"THICK, GLOSSY HAIR
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Girish Try It! Hair gets soft, fluffy and
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If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine. Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scourge robs the hair of its lustre, its strength and its very-life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots tarnish, loosen and die, then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

Lesson 4. October 25th. JESUS AND JUDAS.

Matt. 26:14-25; John 18:15-20; 27:1-10.
Motto text: "He that unto that man by whom the Son of Man is betrayed."—Matt. 26:14.

Outline:
1. Jesus foretells and suffers betrayal.
2. The betrayer's remorse and death.
3. The field is sold.

Introductory: Judas' act in betraying his Master, innocent and righteous, even from a human standpoint, seems to have been hastened by his dissatisfaction at the anointing at Bethany and by Jesus' recognition at the sunset of his purpose. He goes to the chief priests and scribes eager already to accomplish his death, and offers himself as their agent. Afterwards, in seeking him, it is probable that he proceeds first to the upper room in which he had left Jesus and the eleven, and failing to find them, goes on to the familiar garden.

1. As Jesus raised his disciples from their deep sleep in the garden (lesson 3), the morning disciple, Judas, came with a great multitude, soldiers of the temple guard, probably several hundred, temple officials and some of the chief priests and elders. They were armed with swords and staves, though it was full moon, carried lanterns and torches. Their determination to take him led them to take special precautions against rescue or mistake. Acting according to a pre-arranged plan, and as a sign of the Savior's identity, Judas went forward and kissed him repeatedly and warmly. We shudder at such an act, the use of affection's most sacred token as a symbol of treachery. Jesus only asked quietly as he received the desecrated kiss, "Betrayest thou the Son of Man with a kiss?" (Luke 22:48.) Advancing toward his enemies, he presented himself to such majesty that they fell backward on the ground. He suffered not his followers to smite with the sword and restored the ear to the high priest's servant whom Peter impulsively attacked. (John 18:10.) After Judas had called him Master, and given him the kiss of betrayal, the betrayed Master bade him do that for which he had come, and the soldiers seized the unresisting victim and led him away to a gnomon and shameful death. Our lesson today deals only with Judas and the closing scenes of his life.

2. When Judas saw that those into whose hands he had delivered Jesus would do the worst, and that he had been condemned to death, the remorse and bitterness of an "unregenerate" soul beheld the consequences of his deeds. He took possession of him, but too late. Such emotion was not of a character to produce even in himself the results of a real repentance.

Going to the high priests, he sought to restore the thirty pieces

WHERE DRUGS FAIL.

Many chronic diseases fail to respond to drug treatment, even in hands of the best physicians, whereas acute diseases usually respond readily. When a disease has become chronic, drugs often seem to do as much harm as they do good, for the stomach rebels against them. It is just this class of cases which derive the greatest benefit from Shivar Mineral Water. If you suffer with chronic dyspepsia, indigestion, rheumatism, gall stones, kidney or liver disease, uric acid poisoning or other conditions due to impure blood, do not hesitate to accept Mr. Shivar's liberal offer as printed below. His records show that only two in a thousand, on the average, have reported no beneficial results. This is a wonderful record from a truly wonderful spring. Simply sign the following letter:

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Note:—The Advertising Manager of the Baptist Record is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative power of this Water in a very serious case.

We were delighted to welcome to the Augusta Association the new pastors. Dr. F. L. Riley, the professor of English history at Washington and Lee University, is not a minister in the usually accepted sense of the term, but he made a splendid impression on the association by his consecrated Christian bearing and the helpful addresses he made. We were especially pleased with his "Trial of the Robbers." He is a great accession to the Lexington Baptist church and to our association. The laymen's movement brought him from Mississippi to Richmond to deliver his address on "The Trial of the Robbers" last spring. It will do any church good to hear him. We gladly welcome him to the association and shall be glad to have something from him for The Baptist.

Augusta Baptist.

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And thereby save money to pay for four years of instruction under a competent music teacher. Write for your copy of the catalogue of the Baptist Record Piano Club, study the economies which result from clubbing your order with those of ninety-nine other subscribers, and you will see that the Club saves you enough on the price of your Piano to pay for a thorough musical education.

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You can turn gray, faded hair beautifully dark and lustrous almost over night if you'll get a 50-cent bottle of "Wyeth's Sage and Sulphur Compound" at any drug store. Millions of bottles of this old, famous Sage Tea Recipe are sold annually, says a well-known druggist here, because it darkens the hair so naturally and evenly that no one can tell it has been applied.

Those whose hair is turning gray, becoming faded, dry, scraggly and thin have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalp itching and falling hair stops.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur tonight and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

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A Book Needed in Every Christian Home

Compiled by A. William Nyce and Hubert Bunyea.

This book has been prepared for the home circle, in the hope that it may encourage reverence and gratitude by supplying appropriate graces to be spoken before meals at which the family meets together, and to provide a pleasing variety of form with special prayers for national feast-days without doctrinal or denominational allusions.

Avoids the Monotony of Repetition. If the form of grace which is spoken has been used over and over again in the same family, it is not unlikely that it may become merely a matter of form and lose much of its meaning and helpfulness from the monotony of constant repetition.

Practical and Useful.

In preparing and arranging these pages the editors have spared no pains to make a book that will be practical and useful. Valuable suggestions gleaned from many sources have been incorporated. It is not the product of one mind, but rather the assembled expressions of many devout servants of God, and this book as it goes forth on its mission is also an answer to numerous requests that such a volume be given to the public.

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THE BAPTIST RECORD

Jackson, Miss.

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THE BAPTIST RECORD, Jackson, Mississippi

Thursday, October 15, 1914.

THE BAPTIST RECORD

13

FROM THE OLD DOMINION.

By M. R. Cooper.

The victory of our churches in the battle for State-wide prohibition in Virginia was the most decisive and pronounced victory that has been won in many a day. Even the saloon supporters did not argue that it was a political fight; all parties conceded that it was the fight of all churches against their common foe. Even our cities in the total gave a majority vote against the saloon. Following the leadership of our Anti-Saloon League, we are going to fight in the legislative hall for that legislation that will make prohibition prohibitory.

Let me speak for Virginia brotherhood, and thank you for Dr. F. L. Riley, recently of your university, but now of our Washington and Lee University. He is already taking hold of our denominational as well as educational life.

The Home Board evangelists have just closed a great campaign in Petersburg and gone to Richmond for another. From all over the State great revivals are being reported, and it seems that the kingdom of God is coming in this country, even if the devil has taken Europe and Mexico!

My love and best wishes to all the brotherhood.

M. R. COOPER.
Crewe, Va.

NIPS TROUBLE IN THE BUD. That's what Gray's Ointment does. It heals wounds and bruises and prevents serious blood poisoning that often results from a neglected skin wound. For ninety-four years Gray's Ointment has been a standard household remedy for all eruptions and abrasions of the skin; boils, sores, ulcers, carbuncles, burns, poison oak, and similar ailments. Keep a box in the house. It will save you many an ache and pain, and is a sure preventive of dangerous blood disorders that may end fatally. Only 25¢ a box at druggists. You can get a free sample by writing W. F. Gray & Co., 809 Gray Building, Nashville, Tenn.

COLUMBIA.

We are in the midst of our State mission offering, and are delighted that the offering will be the largest in the history of the church. May every church in the State do likewise and we will go up to the convention free of debt. We pray that this may be true.

Folks are getting married in our section in spite of hard times. On October first we had a big church wedding, account of which is in another part of the paper.

October fourth at ten a.m. in the home of Mr. and Mrs. C. L. Hammonds, Miss Winona Hammonds and Dr. L. C. Cook were married by the writer.

It was my father's seventy-second anniversary, and we had a family reunion, the first we had had since mother's death, five years ago. Ours is a large family, and scattered from the salty waters of the Chesapeake to the silvery sands of the Rio Grande. Youth and optimism cannot sweep away the conviction that we may not have another re-union so heart-stirring this side of the glory gates.

On October eighth at the home of Mr. W. C. Price, Miss Rena Price and Hon. C. S. Longino were united in marriage by the writer.

Mr. Longino is a very prominent lawyer in Clarksdale, where they will make their future home.

May God bless these young and promising folks, and lead them to His own glory. Yours,

W. E. FARR.

"He's a self-made man." "I know. He surely made a mistake in not consulting an expert."—Detroit Free Press.

DEATHS

MRS. LUCY JOHNSTON.

On September 24, 1914, Mrs. Lucy Johnston died at her home in Yazoo county, Mississippi, and next day was laid to rest in the Rocky Springs cemetery.

She was born March 1, 1830, near Dover, Miss., and was the daughter of the late Nathan White, who was among the pioneer settlers of the county. In early life she united with the Concord Baptist church and was a consistent Christian, beloved by all who knew her.

She was married to the late Dr. R. F. Johnston about 1850. She leaves one son, four daughters and many relatives to mourn her loss, but their loss is her eternal gain. X. X. X.

MR. G. W. TOOMBS.

The death angel visited the home of Mr. G. W. Toombs and claimed him as his victim, September fifth. Mr. Toombs was ill for several months but was a very patient sufferer. He leaves behind a companion who has walked by his side for fifty years, and seven children—three sons and four daughters. He was a member of the Baptist church for many years, and was always anxious about the Master's work. He was a congenial companion, a kind and loving father and a friend indeed. May God's richest blessings abide with his loved ones.

His pastor,
W. A. HANCOCK.

LILLY—COSTELLO.

On October first in Jackson at the Edwards hotel, Mr. J. B. Lilly and Miss Jessie Costello were united in marriage. They are one of Hinds county's most promising young couples. We wish for them a successful career. The writer officiated.

W. A. HANCOCK.

BUTLER-LEA.

Tuesday morning, October sixth, 1914, in the presence of a few friends, the wedding of Dr. E. D. Butler to Miss Edna Lea was solemnized at the beautiful country home of the bride's father, Mr. J. D. Lea, Rev. B. L. McKee officiating.

The happy couple left on the nine o'clock train for their home in Wilmot, Ark.

GAINESVILLE.

We have just closed a good meeting at Gainesville, in which the visible results were three for baptism and the church greatly revived and built up. Rev. J. R. McCord did the preaching. That is to say it was well done. This is a hard field down here, but we are gaining ground steadily. Pray for us.

A. H. MILLER, Pastor.

The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red with much mucus and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope; if you have Pellagra you can be cured by Baughn's Pellagra Remedy. Get big free book on Pellagra. Address American Compounding Co., Box 587Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Adv.

SALTS IF BACKACHE AND KIDNEYS HURT

Drink lots of water and stop eating meat for a while if your Bladder troubles you.

When you wake up with backache and dull misery in the kidney region it generally means you have been eating too much meat, says a well-known authority. Meat forms uric acid, which overworks the kidneys in their effort to filter it from the blood and they become sort of paralyzed and loggy. When your kidneys get sluggish and clog you must relieve them, like you relieve your bowels; removing all the body's urinous waste, else you have backache, sick headache, dizzy spells; your stomach sours, tongue is coated, and when the weather is bad, you have rheumatic twinges. The urine is cloudy, full of sediment, channels often get sore, water scalds and you are obliged to seek relief two or three times during the night.

Either consult a good, reliable physician at once or get from your pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate sluggish kidneys, also to neutralize acids in the urine so it no longer irritates, thus ending bladder weakness.

Jad Salts is a life saver for regular meat-eaters. It is inexpensive, cannot injure and makes a delightful, effervescent lithia-water drink.

SHADE TREE BARGAINS.

Six of the finest Norway Maples, delivered to you, express paid, for \$3. One of the best and most popular shade trees. All thrifty, well rooted—first quality stock, 6 to 8 feet high. Only a limited number can be sold at this special price. Order now. "We are altogether pleased with our trees."—Mrs. M. M. Hench, Gen'l Supt. Boydton Institute, Boydton, Va. Get our catalog and other special offers in shade and fruit trees and ornamentals. Howard Nursery Co., Box 206, Stovall, N. C.

HAS A CURE FOR PELLAGRA

Parrie Nicholas, Laurel, Miss., writes: "Seems to me if I had not obtained your remedy when I did I would not have lived much longer. I am glad you discovered this wonderful remedy that will cure Pellagra. When I began taking Baughn's Pellagra Remedy, my weight was 60-odd pounds; now it is 90-odd. I would like to have this published and sent to sufferers of Pellagra."

This is published at her request. If you suffer from Pellagra or know of anyone who suffers from Pellagra, it is your duty to consult the resourceful Baughn, who has fought and conquered the dreaded malady right in the Pellagra Belt of Alabama.

The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red with much mucus and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope; if you have Pellagra you can be cured by Baughn's Pellagra Remedy. Get big free book on Pellagra. Address American Compounding Co., Box 587Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.—Adv.

10 Beautiful Post Cards
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BLIND TIGERS AND SORRY CHURCH MEMBERS.

(Extracts from a sermon preached in Houston recently, by Rev. G. W. Riley.)

Text: "The law is not made for the righteous man, but for the lawless and the disbelieve, for the ungodly and for sinners." —I Tim. 1:9.

I speak on the subject of "blind tigers and sorry church members" not for sensational nor for sentiment, for there is no note of sensationalism nor sentimentalism in either the subject or the text. But I speak on this subject because of existing conditions and conditions of a more serious and harmful type that may follow if certain preventive steps are not taken.

While the excess liquor trade is nothing like what it used to be, yet there is hardly a day that there is not seen some negro or low-down white man trudging along the public streets of proud Houston with a case of whiskey or beer.

On Saturday afternoon I was telling a couple of officers that I had just overheard when I told some other men that he had "eight quarts," when one of the officers said, "There goes a woman with twelve quarts in the express office." When I recognized her as a woman who occupied the front seat through a certain revival meeting held in this town, I said, "A blind tiger and sorry church member combination." One man said, "On Saturday night there is so much drinking and carousing that it is absolutely unsafe for quiet citizens to walk our streets." Another man said, "I gather big piles of whiskey and beer bottles every Monday morning from behind my store to put vinegar and cold oil in." When he had finished spilling another man, pointing in a certain direction, said, "There are two big piles of bottles yonder on my street and most of them are pint bottles which shows the work of a blind tiger."

Every law upon our statute book condemns lawlessness and assesses penalty.

Law knows no man nor are principles of right to be compromised under any condition.

Hear the Mosaic law, "If any mischievous follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."

Our laws are the same in spirit, for they were founded upon the principles of the ten commandments and when one individual trespasses against another he should be made to pay the price and suffer the penalty.

What are the effects of the failure to observe and execute the law?

Because sentenced against an evil work is not executed speedily, therefore, the heart of the sons of men is fully set in them to do evil." —Eccles. 8:11.

Failure to execute the law annuls and destroys the power and design of the law.

Law has no power nor life within itself. It is as dead as the paper it is printed on until life is breathed into it by true patriotism.

Law is for the protection of the good and the suppression of the bad, but it can't protect nor suppress if it is not executed.

Officers are for the execution of the law, the protection of the law-abiding and the suppression of the lawless, but they are helpless without the co-operation of the citizenry, for the people are the law and the life thereof.

Pape's Diapepsin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapepsin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

It takes the full co-operation of

bers we could handle the blind tiger business. Some of them are ashamed to go through all the red tape and have their names recorded in the court house for public inspection, so they buy from a blind tiger negro, low down white man or woman rather than order the whiskey direct.

Sentence against evil of any kind is almost universal. Men naturally constitute themselves into judge, jury and witness and prosecuting attorney, court and all, and pass upon the merits of the right or wrong of all questions. The normal mind is naturally law-abiding.

Note that I said the "normal mind." Good men keep the law in their hearts. Hear Moses to Israel, "Therefore shall ye lay up my words in your heart and in your soul." David said, "The law of the Lord is in my heart."

Good men keep the law because they are good and because it is right. Bad men break the law because they are bad, and obey the law only from fear of punishment.

All men of ordinary intelligence know enough law to know when they are violating it. It doesn't take a college bred man nor a saint to know right from wrong. The guilty condemn their own unrighteous acts and "The wicked flee when no man pursueth."

Every law upon our statute book condemns lawlessness and assesses penalty.

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Thursday, October 15, 1914.

THE BAPTIST RECORD

15

"TIZ" GLADDENS SORE, TIRED FEET

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Get a 25 cent box of "TIZ" now from any druggist or department store. End foot torture forever—wear smaller shoes, keep your feet fresh, sweet and happy.

Why so much worldliness in our church? It is for the want of church discipline. There are those who are always ready to criticize, but would see the cause fall and the church go to the bow-wows before they would take any steps toward disciplining others or living right themselves.

Why so much skepticism and lack of regard for the church and religion? It is because of the ungodly lives of sorry church members.

Failure to execute the law removes all protection from the innocent and gives license and an open field to the guilty. When men forfeit their citizenship by indifference or cowardice; when officers sell mankind for money and lawyers exchange principle for prestige; when testimony is treason instead of the truth, and the jury renders virus instead of a verdict, then is justice commercialized, virtue sold, honor murdered, law killed, and our homes, loved ones and the great commonwealth are subjected to the wages of Satan, sin and sorrow."

by internal blood purifiers because they are caused by blood disorders. However, Eczema, Tetter, Ringworm, Itch, Scaly Patches, etc., cannot because they are parasitic diseases. It takes a positive skin remedy like Tetterine to destroy the germs and heal the surface. Dr. W. S. Fielder, Electric, Ala., says: "I never use anything else but Tetterine in all skin troubles." 50c at druggists or by mail from Shuprime Co., Savannah, Ga.

ERUPTIONS CAN BE STOPPED

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SOMETHING CHANGED.

A colored man called at Mrs. Baxley's, looking for work.

"What is your name?" she asked, after hiring him.

"Mah name is Poe, ma'am," was the answer.

"Poe!" she exclaimed. "Perhaps some of your family worked for Edgar Allan Poe; did they?"

The colored man opened his eyes wide with amazement.

"Why—why, ma'am," he said, as he pointed a dusky finger at himself, "why, Ah am Edgar Allan Poe!" —October Lippincott's.

At Fairview, beginning on the fifth Sunday, we received twenty-sixteen by baptism. Rev. R. A. Eddleman preached. This is a new church, and the house is almost completed. Our meeting was held under a tent.

We want to have it ready for services in a month. The State Board is helping us with this church. Brother Eddleman did a great work there.

The people were so well pleased with his work that we want to extend him an invitation to visit us next year.

W. W. MUIRHEAD,
McCarley, Miss.

From schoolboy howlers: "An anachronism is a thing a man puts in writing in the past before it has taken place in the future." "Ambiguity means telling the truth when you don't mean to." "The imperfect tense is used in French to express a future action in past time which does not take place at all."

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Jackson, Miss.

until Monday night. H. J. McCall preached from Tuesday until Friday. There were five additions—three by baptism; one a Methodist steward.

We began at Mt. Nebo the third Sunday, with G. F. Barton doing the preaching. We received seventeen—twelve by baptism.

The fourth Sunday in August we were with the Coila church, Harvey Dana preaching. Six were added to the church—four by baptism.

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WHY HE NEVER TACKLED BAPTISTS.

The learned Chancellor Day, of Syracuse University, is a very wise and diplomatic man. He is a born fighter and often is to be found in the lists. While sitting in his study one day recently he observed to a Boston editor, "I never preached against the Baptists in my life, nor against immersion, nor against any of the Baptist doctrines, and I will tell you why. On the next farm to my father's, in New England, lived a Baptist. He was a genuine Baptist—you people now are modified, diluted Baptists—he was an old-time Baptist to the backbone, and with him my father had many a battle. They fought over every doctrine; but they never fought over a line fence, for they were always good friends.

"This Baptist neighbor had a fine flock of sheep, and at the head of this flock was a ram of very fine ancestors, and withal very proud and defiant. My father had a herd of about the same number, and our flock had at its head a ram of pedigree. One day my father's ram started out and went right up to neighbor Blank's as if he was bent on having it out with his long-time rival. The Baptist ram saw the Methodist ram coming, and his blood was up. In a moment they were both on their hind legs, and with a terrific crash they came together. But," said the chancellor, "our ram didn't get up again; his neck was broken.

"Frightened almost to death, and rushing into the room where sat my father with his Bible on his knee, I said, 'Father, Mr. Blank's ram has killed our ram; he's broken his neck.' Then without the slightest perturbation, as if I had just made some remark about the weather, he replied, 'It served him right; he ought to have known better than to go up there and tackle that Baptist ram.' Then added the genial chancellor, with a merry twinkle in his eye, 'You see, I learned my lesson early. No, I never have tackled the Baptists.' —Watchman-Examiner.

"Samantha, what's that the orchestra's a-playin' now?"

"The program says it's Choppin', Hiram."

"Wall — mebbe — but ter me it sounds a deal more like sawin'." — Penn State Froth.

"My son Hiram is just crazy to go to college and study pharmacy," said Mrs. Whealy. "It may be all right," replied Mrs. Corntassel, "but I think th' place to study farmin' is right here on th' farm, where ye git practical experience." — Livingston Lance.

"Then your wife didn't enjoy her trip to Niagara?"

"No; the minute she saw that rushing water she began to wonder if she hadn't come away from home and left a faucet running." — Pittsburgh Post.